[P. 26(A)]

SA19 Talamanca SA19
Bribri
Cabecar

Past	Present	Future
5 days past *skfLi*		5 days after today *skfiki*
6 days past *térik*		6 days after today *teriki*

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LIFE CYCLE

784 [182] [756] [184] [609] All events of life are bound by tabus and fear, and of necessity these occasions require the aid of the medicine man. Even on the Pacific slope where custom is less rigid, certain prohibitions and laws continue, although they are not freely discussed nor is their practise admitted to strangers.

843 **Pre-natal.** Both Gabb [98] and Pittier [99] have called attention to the fact that the Bribri believe that an unborn child can be influenced by certain objects seen or objects worn by the woman around her waist. This is not limited to the Bribri, however, but is also characteristic of the Cabécar. In addition to the information given by the above-mentioned authors, there are many more superstitions, some of which are cited below. Pregnant women cannot participate when certain types of poison are used for fishing (*see* Fishing), [753] nor can they cut cacao trees. If they cut such a tree, when it is time for the child to die, he will wilt from the waist down in slow agony and will then require the aid of a medicine man to die (*see* Curing). A pregnant woman cannot eat from a pot, only from a leaf or a plate. If she fails to obey this rule, her child will be stupid or stricken dumb and not even the medicine man can cure him. If she eats [825] *perico ligero* (sloth) it means that her family will be valiant and hard to kill. If the man is an *okym* (*see* Death), he cannot bury while his wife is pregnant. There is also the belief [761] that the first time a girl is in this state someone has to die. Occasionally, therefore, the family of a dead person search for a girl in her first pregnancy and a fight with her family ensues. [184] This does not happen on the Pacific side.

[262] Tapir meat is tabu. Some months before birth, the medicine man gives the expectant

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[98] Gabb, 1875, p. 494.

584 asks his parents. There have been a few cases in this area when permission was denied. Then,
[583] the couple ran away to other indigenous communities of different tongues, for example, the Cabécares among the Bribri or vice versa. The writer does not know of similar cases in Talamanca.

583 When the answer is satisfactory, the couple
591 live from eight days to one year in trial marriage in the house of the girl. The boy works for her family cultivating the land, chopping wood, etc., until he takes his woman away to his parents' home. He must also give the girl material for dresses which she makes into clothes. If he already has a wife then he gives
[595] a present of food or animals to the new woman's family and visits her periodically until he feels it is time to take her to his home or his parents' home.

583 On the Pacific side, social pressure against
[184] trial marriages is at times evidenced by the contemporaries of the couple, not by their
[177] elders. This is due to the influence of the school. Here when first married, the pair
591 generally stay in the house of the father of the boy, although this is not a set rule. The length of time they live there depends upon the father's age. However, from six to eight years is not uncommon. If the mother of the girl is poor and a widow, the couple go to live with her. If while living with either family on the Pacific slope, one of the pair does not get along with the prospective in-laws, they build a house apart but close to the parents. Eventually on this site, the man builds his own home.

595 In Ujarrás, there are several cases among the Cabécares of a woman and two or three men living in the same house. The woman washes and cooks only when she feels like it. When she doesn't the men take care of her.

586 On both sides, the men do not like their women to travel alone for fear they might go off with another man. When a woman leaves her husband, the children stay with the father.

●182 **Death and Burial.** The most important phase
761 of the life cycle as far as ceremony and prestige are concerned is death. This is when social organization flanked by the unanswerable or mysterious aspects of religion combine in a pageant that might well put to shame many
764 theatrical producers. In the first place, there

people. As has been noticed earlier, a Cabécar married to a non-Cabécar does not live with those of his own tongue. There were a number of cases in the Shiroli Creek region where this was true, and in one exceptional case, special permission was granted to a *túgwa* to marry a *brupawak*, or a woman belonging to the clan of the now deceased Talamancan kings (*see* History). This was said to have been allowed because the *túgwa's* mother had been a *mediwak* and the *mediwak* can marry the *brupawak*.

Another group whose origin appears to have been Cabécar is the *síbawak* (*see* The Singers). This is also associated with the Talamanca side.

In the Talamanca Plain, the túgwa can marry: síbawak; mogriwak; kəbériwak;[122] mediwak; all Bribri clans.

The síbawak can marry: túgwa; murmuriwak; brupawak; suLariwak.

The mogriwak can marry: síbawak; kəbériwak; mediwak.

The brupawak can marry: síbawak; mogriwak; kəbériwak; mediwak.

The kəbériwak can marry: túgwa; murmuriwak; brupawak.

The mediwak can marry: túgwa; murmuriwak; brupawak; suLariwak.

The Cabécar clan organization has degenerated rapidly. On the Pacific side, only two large groups appear: *kibegruwák*[123] and *uLabLurwa* in Ujarrás and China Kichá; although one *usegLa* has inter-married with a Bribri in Cabagra and there is a *túgwa* in China Kichá.

In Talamanca, the existing clans are: usegLa, túgwa, kibegruwák, bLeriwa, sənɟtswa, ǯəǯəwa, síbawa, múnúLiwa, uLabLurwa.

túgwa can marry: kibegruwák, bLeriwa, síbawa, usegLa.

A kibegruwák woman can marry: túgwa, sənɟtswa, ǯəǯəwa, múnúLiwa, uLabLurwa.

Kinship Terminology. Gabb[124] points out that cousins are called brothers and sisters and those of a wife or husband, brother and sister-in-law.

[122] A new clan of Bribri and Negro mixture has recently been formed in the plain and is known as *dogcreek*, the place the Negroes came from.
[123] *See* Bribri term for Cabécares.
[123] This is also pronounced *kibegruwa*.
[124] Gabb, 1875, p. 497.